



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

THE CALL FOR MISSIONARIES.

The remarks which follow are from a young man, who is preparing for Missionary service in a heathen land, "if God will."

From the Watchman.

"Whom shall I send, and who will go for us?" Isa. vi. 8.

Loud and repeated calls are constantly heard for Missionaries. Scarcely a wind blows from the East but it brings to our ears the Macedonian cry, "Come over and help us." The same is heard from the West, from the North, and from the South. Not a moment can we listen but we hear the call. No way can we turn our eyes, but we see wide and extending fields, white and ready for the harvest. Six hundred millions of the human family, are yet destitute of the Gospel, and but few feel as they should do in reference to their awful condition; but few are willing to go and tell them of the Saviour. But, God be praised that some have been found who have cheerfully gone, and we are rejoiced by seeing the success of their labors. Many of the heathen have been brought to a knowledge of Christ; and in the minds of many more, a spirit of inquiry has been excited, which has called around our Missionaries a greater number, asking for the words of truth, than they are able to satisfy.

The few laborers in the Missionary fields have toiled day and night, till nature is all but exhausted; and now tottering beneath their pressing labors, and ready to sink into the grave, they extend to us their hands, and lift up their voices for assistance, while Heaven seems to speak, "Whom shall we send, and who will go for us?" More Missionaries are called for, and to whom must we look for the reply, "Here are we; send us." Shall we look to the aged? Behold their heads are blossoming for the grave, and soon they must sleep in the dust. They cannot go. Shall we look to the middle aged? They are settled in life, surrounded with their families, which are looking to them for their maintenance. They cannot go. To whom then must we look? To the young. They are at liberty. They can run to the relief of their brethren, and carry with them the bread of life, to a few at least, of the famishing millions. And will they not go? Can they hear these calls, and not be moved? Will they permit their

brethren to cry in vain for assistance, and leave the heathen to go down to the chambers of death without God, and without hope? God is now offering them the opportunity and privilege of laboring in his vineyard. He invites, he urges, promising to those who cheerfully forsake all for his sake, an hundred fold in this world, and in the world to come, life everlasting.

What a privilege, what an honor, what a glory is it to engage personally in the Missionary cause? It is a work in which angels would delight to be employed. And why is it? Are the cords which bind them to their native land, to their friends, too strong to be severed? Do the deprivations and hardships which they may meet deter them? These should not do it, for their love to Christ should be stronger than it is to any other object; and they should rejoice, to be counted worthy to suffer for the name of Christ. Every Christian should feel that he is not his own, but Christ's, bought by his precious blood, and that is his reasonable service to surrender himself to his cause. Should every Christian feel thus, and make the subject of his becoming a Missionary a subject of prayer, and say, "Here Lord, am I, send me" is it to be doubted but that numbers, who have hitherto seldom, if ever thought of the subject, would feel it to be their duty to become Missionaries?

Are not our youth mistaken in regard to a conviction of duty in this thing? Are they not looking for some great things, great trials, great convictions of duty, before they can be satisfied to become Missionaries? There is no necessity of this. The Christian should not delay thinking and deciding upon this duty, till compelled to it by the lashings of conscience. It should be his first and chief inquiry to know what God would have him to do? If he looks to heaven for direction, he will be guided in the path of duty; but if he has not done this, he has reason to fear lest he is not where God would have him to be. It is not necessary that all who go to heathen countries should become ministers. More laborers are wanted at the press; School teachers are loudly called for. Physicians, mechanics, and even farmers could be highly useful, in heathen lands, and can any one for moment doubt but God would be well pleased with the service of any who would thus offer themselves to him and his cause? Who will go, and be the messengers of Christ and his people, to bear the glad tidings of salvation to those sitting in darkness and the region of the shadow of death?

IOTA.

LATE FROM CHINA.

On last Sabbath, no less than four American ships arrived in the port of New York from Canton. Such a coincidence never occurred before. It shows the increase of our commerce with that distant mart. We have the Chinese Repository for November, from which we gather the following particulars.

Mr. Stevens had preached four Sabbaths at Whampoa, to numerous and attentive auditories. The masters of different ships have very obligingly prepared their decks for these services, and offered their boats to carry the chaplain to and from Canton.

On the 2d of December, the Bethel Flag was hoisted for the first time on board the ship Morrison, and the Rev. Dr. Morrison, the father of the Chinese Mission, preached. How little did worldly men anticipate, when they first recognized the despised Missionary, plodding and toiling for years to acquire this difficult language, that so soon, he would be permitted in the very port of Canton to preach the gospel on board a first rate ship bearing his own name, and her figure head and taffrail ornamented with his own likeness.

Whampoa is the anchorage for all foreign vessels trading to Canton, about 14 miles east from the city, and contained at the date, December 1, about 50 sail, and 3000 seamen, a fine congregation for brother Stevens.

At Lintin there were 15 or 20 ships, the U. S. ship Peacock, Capt. Geisinger among them.

The weather was unusually dry and warm at Canton.—*N. Y. Evangelist.*

From the World.

DR. MARSHMAN.

The name of Dr. Marshman is well known to Baptists on this, as well as the other side of the Atlantic. Dr. M. is not less distinguished for his profound erudition, than as the companion of Dr. Carey, when, in the capacity of missionaries, they left their country, home and friends, to go and teach the poor benighted Hindoo, and to lead him from his superstitions, his deities, and the Shaster, to a better way, even to teach him the simplicity of the gospel, Jesus Christ, and the Bible. Dr. Joshua Marshman was one of the first missionaries to Calcutta, and was instrumental in forming and establishing the now flourishing society in Serampore. He was born within a few doors of my own native dwelling and birth-place. The cottage where he lived is very remote and obscurely situated, and apparently but ill suited to encourage literary taste, or to cherish those expansive views which distinguish the first dawns of his genius.

The following extract from a letter of a young friend, who resides near the Doctor in India, may afford interest, particularly as the fact it relates comes well authenticated; he says he copies it from the Doctor's loquiter, and that Mr. Marshman often alludes to the fact, in the course of conversation. It may afford encouragement, and inducement to some, to apply themselves diligently to that important, though much neglected subject, the improvement of the mind.

"I was eight years old," says the Doctor, "and one evening my father related to me the story of David and Goliath, and afterwards, at my request, poin-

ted it out to me in the Bible. I read it immediately; and wishing to know how it came about, went back several chapters and got all the story. This roused my curiosity so much, that in thirteen months I found time to read all the history in the Old Testament, which I have never since forgotten. Soon after this happened, I went to Marsh fair, where there chanced to be an old book stall. I had never thought there were so many books in the whole world, and I quickly commenced an examination of them. I found among others, 'The Annals of English History'—in turning over which, I lighted on the story of the 'Achievements of Wallace,' with which I was so fascinated that I remained standing at the stall two hours, until I had finished reading it. From this time I used to search every house to which I had access; for books, and at Baker Ingram's found several, all of which I read again and again. One or two of these related to the East, and others were, "Robin Hood's Garland," 'Soltau's Candidus,' (from this the Doctor often quotes now, though he has not seen it since,) 'De Foe's History of the Devil,' and 'Marmontel's Belisarius.' One Sabbath day, a boy named Robbins, enticed me to dine with him; by promising to show me some books, though I was almost certain of getting a beating when I returned. He lent me a novel called 'Cynthia;' at this time I was about nine years and a half old. One Sabbath, at church, being in a strange seat, I discovered in a bible the 'Apocrypha' which I had never before seen. With this I was perfectly delighted, and used to go home and swallow my dinner as fast as possible, and run to the meeting in order to read it. Mr. Marshman (a Minister who preached in the vicinity, and a relation of the Doctor's) having heard how much I was attached to reading, brought me several books; and among others 'Josephus' and a thin quarto 'Solomon's Geography;' the latter of these I used to carry buttoned up between my waistcoat and shirt, and by so doing it had scarcely a straight leaf in it; consequently I gained a bad name for my usage of books.

It may not be generally known, that Dr. Marshman is now acquainted with thirteen different languages, and that he has, in connection with his venerable colleague, translated the Bible into about the same number of tongues: thus without any of those advantages for acquiring literary attainments which many enjoy, without the opportunities of studying at school, without those aids in science, &c. with which our academies abound, and our youth are so highly favored, he has risen to that exalted station which he now has long honorably maintained. Surely he may be held up as an example to others, and in him we find remarkably exemplified the happy effects of self-cultivation.

Miscellaneous.

NATIVE DEPRAVITY.

Brother Leavitt:—I have read with attention Dr. Spring's Essay on Native Depravity, and likewise what they have said at New Haven and at Andover upon that subject. After attentively considering the matter, I am at a loss to discover the reason for the alarm expressed by Dr. Spring in relation to the heresy of Professor Stuart and the brethren at New Haven; and equally unable to understand what he should mean by holding out the idea that the controversy is about Na-

line Depravity, as if they denied, and he maintained it. Now permit me to call the attention of your readers for a moment, to the points upon which they agree, and the only point on which they differ, and then let them judge for themselves whether there is cause for all this noise, and especially whether Dr. Spring "is called upon" to make it.

1. They all agree in rejecting the old notion of Native Depravity as consisting in transmitted pollution, or such a taint and corruption of nature that the body or soul is essentially and physically sinful. This is the ancient notion, and this the writers above named agree in rejecting.

2. They agree that there is such a thing as native depravity.

3. They agree in holding that this depravity is connected with Adam's first sin, and that his first sin was in some way the occasion of it.

4. They agree in admitting that they cannot tell the precise way in which Adam's first sin introduced universal sinfulness and death.

5. They agree in holding the universality of native depravity,—that all are the subjects of it.

6. They agree in the degree of it,—that in all cases it produces entire depravity of character in the sight of God.

7. They agree in the nature of it,—that it consists wholly in transgressing God's holy law. That it is not some corruption of nature that lies back of all moral action or emotion; back of all exercise of moral agency, and something over which the child has no control; but that it consists in the first moral exercise of a moral agent. That some degree of knowledge of duty is indispensable to moral agency, they all admit and maintain. That they cannot sin until they are moral agents, they also maintain. That all depravity consists in actual sin or sinning, and that where there is no actual breach of law there is no depravity, they all agree.

8. They all agree that all do sin as soon as they are capable of sinning; that is, as soon as they are capable of exercising moral agency.

So that the only difference between them is when moral agency commences:

This one point, as all must admit who read these writers with attention, is the only point on which they differ, and this is not a difference on the subject of "Native Depravity," but on the *punctum temporis*, or instant of time when moral agency commences, or when children are capable of moral exercises.

There seems to be three opinions among them on this one point. Dr. S. maintains strenuously, that moral agency commences at birth. That as soon as the soul exists it rebels against God; and that actual rebellion against the throne of heaven, real actual transgression of law, and the commencement of the soul's existence, are simultaneous.

The New Haven brethren say, very modestly, that children sin as soon as they are capable of sinning; are depraved as soon as moral agency commences; but do not undertake to decide whether this takes place at the precise instant of birth; whether at the first, second, or third breath, the first, second, or third hour, or day. This, it is well known, is the ground taken by Dr. Emmons. Why don't Dr. S. accuse him of heresy.

Professor Stuart seems decided in the belief that children are not guilty of actual transgression at the instant of birth, for the sole reason that they are not then capable of exercising moral agency. That they are depraved as soon as they are capable of actual sin, and that this is at a very early period, he maintains, but thinks that common sense, the nature of the subject, and the Bible, alike forbid the adoption of Dr. Spring's theory.

Here then is the mighty difference between these brethren, about which such an ado is made, and which

the churches are called upon to watch and pray and fight against with wakeful solicitude.

The churches should understand that the dispute between these brethren is not about the doctrine of the Trinity, the Divinity of Christ, the Divinity and personality of the Holy Spirit, physical or moral or total depravity; not about the necessity of regeneration, or the fact of the Holy Spirit's agency in it; not about Adam's fall, or the fact of its entailing in some way sin and death on all mankind; not about the fact, nature, or degree of Native Depravity. In all these they agree. But as to the precise instant when native depravity commences, whether precisely at birth, instantly after, or a minute, an hour, or a day, or week after, they are not agreed. All agree, however, that it is as soon as moral agency commences, that is, as soon as they have sufficient knowledge to distinguish between moral opposites, and put forth moral exercises in view of them. So that the only dispute is about the commencement of moral agency. Whether Dr. S. is right or wrong, I believe he is entirely singular in his views. So far as my knowledge extends, I know of no other writer who has maintained that infants are guilty of actual transgression of moral law as soon as they are born. All, I believe, but Dr. S. who have held that infants are depraved at birth, have held that their nature was itself depraved. But he rejects this idea, and maintains that they actually have knowledge of, and break God's law the instant they are born. It is curious that Dr. Spring should pass by all the errors and isms that curse the church, and feel no disquiet at the views of those who differ *toto cælo* from him, and commence a theological war upon his nearest neighbors, those who from his own showing most nearly agree with him.—N. Y. Evangelist.

MANUAL LABOR IN LITERARY INSTITUTIONS.

We have just received the first annual report of the Society for the promotion of manual labor in Literary Institutions. It is a pamphlet of more than one hundred octavo pages, full of facts and demonstrations. We have long been convinced of the utility and importance of the manual labor system of education; and we shall now present our readers with copious but detached extracts.

INTRODUCTORY STATEMENT.

The Society for promoting Manual Labor in Literary Institutions, was formed in July, 1831, under the conviction that a reform in our seminaries of learning was greatly needed, both for the preservation of health and for giving energy to the character, by habits of vigorous and useful exercise. The Executive Committee at an early day, appointed Mr. Theodore D. Weld to be General Agent of the Society, for the term of one year; and were highly gratified by his acceptance of the office. Mr. Weld had been for several years a member of the Oneida Institute, one of the oldest and most successful Manual Labor schools in the country, and was therefore not only strongly impressed in favor of the system, but also entirely familiar with its details and its practical results.

By his personal inquiries and an extensive correspondence, Mr. Weld has succeeded in collecting a mass of facts and testimonies on the subject of Manual Labor, some of the most important of which are embodied in the following document. This was submitted to the Committee on the 28th of January last, and by them approved, and is now published and recommended to general attention, as a document of incalculable value to humanity, education, and religion. The Committee unanimously voted their thanks to Mr. Weld for his arduous labors and his able report. In this sentiment of gratitude and obligation, we doubt not an intelligent public will fully concur. And if this system shall be

generally adopted in our country, not only will the present age be benefited by it, but generations yet unborn will duly appreciate its advantages.

EXTRACTS FROM THE REPORT.

Having disposed of preliminaries, I now proceed to a consideration of the general subject of manual labor education.

God has revealed his will to man upon the subject of education, and has furnished every human being with a copy of the revelation. It is written in the language of nature, and can be understood without a commentary. This revelation consists in the universal consciousness of those influences which body and mind exert upon each other—influences innumerable, incessant, and all controlling; the body continually modifying the state of the mind, and the mind ever varying the condition of the body. These two make up the compound which we call man; not the body alone, not the mind alone, but both conjoined in one by mutual laws. These mutual laws form the only rational basis for a system of education. A system based upon any thing else is wrong in its first principles; its combinations are incongruities, its tendencies are perversions, and its results, ruin. True, the body has no value intrinsically, but its connection with the mind gives it infinite worth. Every man who has marked the reciprocal action of body and mind, surely need not be told that mental and physical training should go together.

Even the slightest change in the condition of the body often produces an effect upon the mind so sudden and universal, as to seem miraculous. The body is the mind's palace; but darken its windows, and it is a prison. It is the mind's instrument; sharpened it cuts keenly; blunted, it can only bruise and disfigure. It is the mind's reflector; if bright, it flashes day; if dull, it diffuses twilight. It is the mind's servant; if robust, it moves swiftly upon its errands; if a cripple, it hobbles on crutches. We attach infinite value to the mind, and justly; but in this world it is good for nothing without the body. Can a man think without the brain? Can he feel without nerves? Can he move without muscles? If not, let him look well to the condition of his brain, nerves, and muscles. The ancients were right in the supposition that an unsound body is incompatible with a sound mind.

Climate, by its influence upon the body, produces endless diversities of mind. Compare the timid, indolent, vicious, and irritable inhabitant of the line, with the phlegmatic and stupid Greenlander. Every man knows how the state of his mind is modified by different periods of the day, changes in the weather and the seasons.* He who attempts mental effort during a fit of indigestion will cease to wonder that Plato located the soul in the stomach. A few drops of water upon the face, or a feather burnt under the nostrils of one in a swoon, awakens the mind from its deep sleep of unconsciousness. A slight impression made upon a nerve, often breaks the chain of thought, and the mind tosses in tumult. Let a peculiar vibration quiver upon the nerve of hearing, and a tide of wild emotion rushes over the soul.

"By turns they feel the glowing mind
Disturbed, delighted, raised, refined."

Strike up the Marseillais in the streets of Paris, and you lash the populace into fury. Sing the *Ranz des Vaches* to the Swiss soldiery, and they gush into tears. The man who can think with a goat in his eye, or reason while the nerve of a tooth is twinging, or when his stomach is nauseated, or when his lungs are oppressed and laboring; he who can give wing to his imagination when shivering with cold, or fainting with heat, or worn down with toil, can claim exemption from the

common lot of humanity. In different periods of life, the mind wanes with the body; in youth, cheerful, full of daring, quick to see, and keen to feel; in old age, desponding, timid, perception dim, and emotion languid. When the blood circulates with unusual energy, the coward rises into a hero; when it creeps feebly, the hero sinks into a coward.

"His coward lips did from their color fly."

The experience of every day demonstrates that the body and mind are endowed with such mutual susceptibilities, that each is alive to the slightest influence of the other. What is the common sense inference from fact? Manifestly this: that the body and mind *should be educated together*. The states of the body are infinitely various. All these different states differently affect the mind. They are causes, and their effects have all the variety which mark the causes that produce them. If then different conditions of the body differently affect the mind, some electrifying, and some paralyzing its energies, what duty can be plainer than to preserve the body in that condition which will most favorably affect the mind. If the Maker of both was infinitely wise, then the highest permanent perfection of the mind can be found only in connection with any other than the best condition of the body? When all the bodily functions are perfectly performed, the mind must be in a better state than when these functions are imperfectly performed. And now I ask, is not that system of education fundamentally defective, which makes no provision for putting the body in its best condition, and for keeping it that condition?—a system which expands its energies upon the mind alone, and surrenders the body either to the irregular promptings of perverted instinct, or to the hap-hazard impulses of chance or necessity?—a system which aims solely at the development of mind, and yet overlooks those very principles which are indispensable to produce that development, and transgress those very laws which constitute the only groundwork of rational education?

Such a system sunders what God has joined together, and impeaches the wisdom which pronounced that union good. It destroys the symmetry of human proportion, and makes man a monster. It reverses the order of the constitution; commits outrage upon its principles; breaks up its reciprocities; makes war alike upon physical health and intellectual energy, dividing man against himself; arming body and mind in mutual hostility, and prolonging the conflict until each falls a prey to the other, and both surrender to ruin.

We repeat the assertion: the best condition of the mental powers cannot be found permanently connected with any other than the best condition of the bodily powers, and this both as a matter of philosophy and fact. If this be true, the system of education which is generally pursued in the United States is unphilosophical in its elementary principles; ill adapted to the condition of man; practically mocks his necessities, and is intrinsically absurd. The high excellencies of the present system in other respects are fully appreciated. Modern education has indeed achieved wonders. It has substituted things for names, experiment for hypothesis, first principles for arbitrary rules. It has simplified processes; stripped knowledge of its abstraction, and thrown it into visibility; made practical results rather than mystery the standard by which to measure the value of attainment, and facts rather than conjecture its circulating medium.

All this is cheerfully admitted. But what has been done meanwhile for the body? What provision has been made for the daily wants of its muscles and nerves? What aids have been furnished to the organs of digestion, secretion, and circulation? What means have been provided for preserving the body in its best condition, and thus not only giving healthful energy to its functions, but securing to the mind that

* It is a well known fact, that almost all the suicides which take place in London and Paris, are committed during the rainy season.

permanent vigor which results from such a condition of the bodily organs? What recognition has been made of those irrepealable laws which connect the mind with a physical organization, and which graduate its states by the condition of that organization? In fine, how has modern education been giving practical testimony to the fact that man is a compound—a creature of flesh as well as intellect? Has it been by dividing him in twain, cultivating one half with unremitting care, and leaving the other to stagnate in the torpor of inaction, or to glean a momentary energy from the contingencies of chance? Has it been by giving birth to an order of things in which a sound body is already a rare union, and is fast becoming an anomaly? If these are its witnesses, the world is full of them; and the utterance of their testimony is as the voice of many waters. The prevailing neglect of the body in the present system of education, is a defect for which no excellence can atone.

Permit me, gentlemen, to call your attention to the following extracts, all going to show that the evils resulting from this defect in the present system are felt to be well nigh intolerable:

"It seems to be a settled point, that some change must be effected in our colleges in respect to the time allotted to exercise. I cannot believe that the guardians of these institutions will rest satisfied with the present system much longer. Almost any system that can be proposed, has fewer difficulties and objections than that which prevails in our New England colleges generally; and therefore my conscience would not rest easy until I had borne my testimony against it."

Prof. Hitchcock on Physical Culture.

"Colleges and universities have long been consecrated to literary ease, indulgence, and refinement. In them, mind only is attempted to be cultivated, to the entire neglect of the bodily faculties. This is a radical defect, so obvious and striking, too, as to admit of no apology or defence."

President Lindley's Inaugural Address.

"We are satisfied by intimate experience, and we may add by personal suffering, that sad injustice is done to human nature in the common system of education, by a neglect of suitable and regular exercise."

Journal of Health.

"Education is the proper development of the powers of both body and mind, and not as it is now practically defined, the culture of the mind to the neglect and permanent injury of the body."

Health Almanac for 1833.

"When we remember *** the destruction of health that is so frequent an accompaniment of study, it behooves us, as patriots and philanthropists, to arrest the existing evil, and to establish a better order of things."

Professor Mitchell's "Hints to Students."

"I think that our whole system of education for the mind is too much built upon excitement and over activity. Half of our most promising youths have their physical, and often their intellectual powers broken down, or enfeebled, before they arrive at manhood."

Judge Story of the U. S. Supreme Court.

"I have long been so deeply impressed with regard to the necessity of some change in our system of education, especially of ministerial education, that I have been thankful for every attempt to throw into it something in the shape of physical culture."

Rev. Dr. Tyng, Philadelphia.

"Most of our present systems are directed to the intellectual faculties, without any reference to the fact that the mind is incased in a body, through which is communicated every impression it receives."

Dr. James C. Bliss, New York.

This is but a fraction of the testimony which might be presented upon this subject from our most distinguished literary and scientific men.

(To be Continued)

From the New York Evangelist.

REVIVAL MEASURES.

Rev. Joshua Leavitt—Dear Sir: I enclose you a letter written by the Rev. Mr. Norton on the subject of revivals, which if you please, you will publish in the Evangelist, as directed to me, a member of the "committee on Revivals," connected with the "Society of Inquiry" in this institution. Yours in the gospel,

J. J. GRAFF.

Princeton Theol. Semin. March 21, 1833.

New York, Feb. 27, 1833.

Dear Brother—"As a member of the committee on revivals connected with the society of inquiry," in your seminary, you have requested a communication from me on the subject of revivals. The pressure of duties which demand my time and thoughts, will not permit me to enter into such an investigation of the subjects proposed in your letter as their importance, in the present crisis of the church, may justly claim. The answers to your questions must be brief.

1. "How may revivals be promoted?"

Answer. 1st. By a spiritual, praying, and heart-searching ministry. *Spiritual*, as distinguished from those ministers who occupy farms, and are perplexed with their business, until they become more skilled in agriculture than in preaching; and as the fruit of their labor, carry their worldly business into the pulpit on Sunday. *Spiritual*, as distinguished from those pastors who are engaged in other professions and departments of business during the week than their pastoral duties; and differing also from those who are full of levity and jesting—those canker worms of spirituality. In short ministers whose "conversation is as it becometh the gospel of Christ." Such are spiritual, heavenly-minded men.

By a *praying* ministry, I mean such as pray frequently and fervently in their closets, until their hearts glow with the spirit of prayer; and such as pray in the *holy place* until the congregation melt under their importunity with God (not appeals to men) while confessing the sins of the church, supplicating the influence of the Holy Ghost, and pleading for the salvation of the impenitent; who pray often during their interviews with their ministerial brethren, instead of dissipating the time in unprofitable conversation. Such men will have power with God.

By *heart-searching*, is not meant that ministers must possess the attribute of omniscience. But they must preach at the hearts of men, and not waste their strength in mere intellectual efforts. They must be simple and pungent, using "plainness of speech." They must feel the power of truth. They must seek and receive "an unction from the Holy One." Under the influence of the spirit of truth, they will reach and expose the hearts of men. They will be *heart-searchers*.

Answer. 2nd. By an humble, self-denying, praying and fearless church. *Humble*, not comparing themselves with other churches and other professors of religion, and thus feeding their pride because they are doing as much as others. Not calling their pride humility, by saying they are so unworthy, or so deficient, or so ignorant, they cannot pray in social meetings, or in their families, nor converse with sinners, and kindly invite them to Christ, and warn them to flee from the wrath to come. *Self-denying*, not seeking their personal comfort as the great object of life, nor their reputation in view of man; but making the Lord Jesus Christ and his word the standard of duty; willing to make any sacrifice of time, convenience and property for the kingdom of Christ. *Praying*, having great "leaveness and continual sorrow of heart," for the conversion of sinners; offering up prayers and supplications with strong crying and tears; praying in the Holy Ghost; having the spirit to make "intercessions for them with groanings which cannot be uttered." This is the duty

and privilege of the saints. *Fearless*, not like lions and tigers, reckless of every thing around, and gaining their own ends at all hazards, but fearing God so much that they would not neglect their duty to Him to gain the whole world, nor save their character or lives. With such a ministry and church, revivals of religion can be promoted on ever part of the Lord's footstool.

2. "How continued?"

Answer. By employing the same means named above with the same spirit. Revivals then as far as the conversion of sinners is the fruit of them, will cease only for the want of subjects. The blessing shall be poured out "that there shall not be room to receive it."

3. "Why do they cease?"

Answer. Because ministers and Christians depart from the living God. This departure sometimes originates in wrong sentiments on the subject of revivals. The minister preaches that they must be ephemeral, and the people say amen. They wake up only for a few days. They strike a blow and then unbuckle their armor, and away they go into the world, and the revival ceases. It was according to their faith, or rather to their unbelief.

In those churches where ministers and Christians profess to believe it is not necessary for revivals to cease, they decline on account of the natural and habitual laziness of such ministers and Christians. They will not put forth the efforts which God requires, and the perishing state of sinners most solemnly demands. Consequently all confidence in prayer is lost; the Holy Ghost is grieved, and sinners are hardened. They cannot believe that the glorious sovereignty of God will continue a revival under such circumstances.

4. "The propriety of using extraordinary means &c."

Answer. 1st. With reference to protracted meetings, I believe that the original plan established by Jehovah is unquestionably the wisest, as it is eminently adapted to the constitution and condition of man. He appointed protracted meetings for the whole nation of Israel. Three times in the year he required the male population to appear before Him at Jerusalem. They were summoned from their worldly business to hear religious instruction. The law of God was expounded and obligation to God was pressed upon the conscience daily, for a number of days in succession. During such seasons the Holy Spirit was in the midst of the congregations, and what we call revivals of religion commenced. From these meetings a holy influence pervaded the nation, 2 Kings xxiii. 21-25: 2 Chron. xxx. 1-7. How interesting the meeting in the time of Hezekiah, which was appointed for seven, but protracted fourteen days.

Immediately after the ascension of Christ, the Christian dispensation was commenced by a prayer meeting protracted ten days, and that followed by preaching and daily worship. We know not how long this continued. We know that Paul held a meeting daily at Ephesus "about the space of two years." We know also the glorious fruits of it, "that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks," Acts xix. 10. And I hail with joy the anticipated time, (not far distant I trust,) when a daily *sanctuary* will be opened in our cities and populous places, from which streams of salvation will perpetually flow.

The propriety of protracted meetings is seen in the constitution of the human mind. The truth must be presented, and held before the mind that men may feel, and be converted by the influence which is given to it by the Spirit of God. Sabbath efforts are lost because the truth is not kept vividly before the mind during the week. Convicted sinners shake off their convictions between the Sabbaths.

2. "Inquiry meetings."

Such meetings are very important, and very useful

when properly conducted. There is a very great advantage in collecting together a class of sinners who feel in some respects alike. Time will not permit me to particularize on this subject.

3. You inquire particularly about anxious seats.

They are properly and ought to be called "seats for the anxious;" yet the phrase "anxious seats" is well understood, and does not, I believe, offend the taste of those who are earnestly laboring to save souls where such seats are used.

As to the propriety of this course there is a variety of opinion. The principle is as much questioned as the practice. It is thought to be perfectly safe where far less interests are immediately involved, and is sustained by the Christian community, and carried into full operation. The man who should refuse to adopt it in other cases, would be charged as deficient in wisdom and energy.

The agent of the temperance cause not only spreads his arguments before the people, and makes his appeal to their judgment and conscience, but he feels it to be infinitely important to bring them to a decision at the time. He fears that nothing will be done *afterwards*, if they will not decide on the spot. Hence the pledge is presented, and the people are called upon to approve of the doctrine by committing themselves to practice what they have heard. The active advocates and friends of the temperance reform are warmly in favor of this course. Those who complain are not unfrequently known to have some scruples about the principle of total abstinence.

The agents of the various benevolent societies, (I mean the efficient agents,) are solicitous to know on the spot what the people will do. They feel that no time is so favorable for intelligent and benevolent decisions, as when the arguments are fresh and directly before the mind. They fear a wrong decision if the people go home to think of the subject. They therefore call upon them, in view of the arguments presented, and in view of their obligations to God, to determine at once how much they will do. The benevolent and ardent part of the church approve of this course. The fault finders are generally among the covetous and worldly minded.

Now if this principle is safe and proper in all the benevolent enterprises of the day, why unsafe if the most important of all interests are critically pending? Why, if there is a probability, or even a possibility of bringing them to an immediate decision, is it not strange that men who warmly advocate this practice in other matters, should hesitate to adopt it in the great work of saving men?

[To be continued.]

FOREIGN.—From the Rev. John Angell James, who was constituted last summer a life member of the American Bible Society, by benevolent citizens of New London, Conn. who had been interested in his writings.

Edgbarton, Birmingham, December 1, 1832.

MY DEAR SIR—I take an opportunity to acknowledge, which I do with much pleasure and gratitude, the receipt of your letter, communicating to me the information that I am constituted a member for life of the American Bible Society. Under any circumstances, I should have valued it as an honor to have my name enrolled among the friends and supporters of that noble institution; but the means by which this distinction has been conferred upon me, greatly enhances its worth. To those kind and unknown friends in New London, for such I am as much authorized as inclined to call them, who have paid me this flattering compliment you will be kind enough to return my best thanks, and to assure them that it will ever

prove a very agreeable recollection to associate with the humble productions of my pen, that they have procured for me this token of respect from some of the followers of Christ in your increasingly interesting and important country. When I entered on the composition of these unpretending volumes, such a thought never even distantly approached the horizon of my mind, as that any mental production of mine would ever find its way to a land so rich in theological literature, both native and imported, as yours, the land of Edwards, of Bellamy, of Dwight, of Stuart, and many others. If, however, my mite, cast thus unexpectedly into the treasury of the Lord on the other side of the Atlantic, should enrich but one immortal soul for eternity, while God will have the glory, an ample reward will be thus bestowed not only on the author, but also on those who made him known among the Christians of your states.

Correspondence of American Bible Society.

From the Christian Intelligencer.

POWER OF DIVINE GRACE.

The force of divine grace, in bringing in the most obdurate and vicious, is finely exemplified in the following narrative, from an English paper. How long would the disciples of Hume and Paine, by all their modes of reasoning take, to reclaim such a vicious man as this, and render him back to civil society an honest man and a good Christian? NEVER. The gospel, the gospel of the grace of God alone can do such moral miracles.

The following anecdote was related by a clergyman, under whose observation it fell, in Yorkshire, England. It strongly exhibits the power of that faith,

Which rich men cannot buy;
That learning is too proud to gather up,
But which the poor and the despised of all,
Seek and obtain.

Jo was the son of a very poor, but very pious woman, of course the child of many prayers. But notwithstanding, as he advanced toward maturity, he became notoriously wicked, and was at length captain of a band of thieves, most of whom suffered the punishment due to their crimes. A warrant was issued for the apprehension of Jo, but through the interposition of a merciful Providence, he escaped with his life. One evening, passing a Methodist chapel, he was attracted by the singing, and went in. After looking and listening for some time, he began to feel himself much too bad for such a place, and supposing every one looked upon him with horror and aversion on account of his great wickedness, he sought to conceal himself where he might hear, without being seen. Accordingly he watched his opportunity, and finally crowded into a place beneath or behind the pulpit, used as a depository for coal. Remaining here for some time, his feelings became too powerful for control; when he exclaimed in a loud voice, "Lord, save a wretch! Lord, save a wretch!" As soon as it was ascertained from whence these cries proceeded, he was brought forth, and prayer was offered in his behalf. However, Jo's distress was continued until the next Saturday evening, when he once more resorted to a prayer meeting to ask deliverance. And it was not in vain, for there he was enabled to testify

that the Son of Man has power on earth to forgive sins. He now went home with a happy frame of mind, and as he entered a small enclosure in front of the house where he lived, he exclaimed to his wife, in a dialect peculiar to those in his condition, *Gloury to God, woof! Gloury to God woof! Ye've got a new husband!*" "Ah," said she, "he's the same old face." "Yes," replied Jo, "but *gloury to God, he's got a new heart.*"

Soon after, his wife experienced the same happy change, and they continued by a well ordered life to evince its happy effects. But among that class of people whose daily bread depends upon their daily labor, extreme distress is common. This was Jo's case. He had offered to do any work by which he could obtain bread for himself and family, but to no purpose. Work could not be obtained; extreme want of course followed. One day being entirely destitute of food, a kind friend gave him a large turnip, which he received thankfully. This he took into his house, and calling his family together, cut it into as many pieces as there were members of the family, implored a blessing from God, and then eat his turnip with gratitude. This done he took his bible, and begun to read. While thus occupied he came to this passage, "His place of defence shall be the munitions of rocks, bread shall be given him, his waters shall be sure." He then went to a closet and took from thence an empty bag, and repaired to an upper room for prayer. Here he knelt before God, with his bible in one hand, and his bag in the other, and looking up to heaven, cried, "Lord here's thy word, and here's my empty bag. Lord here's thy promise, and here's my empty bag." Thus he cried until he became satisfied his prayers would be answered; when he arose, replaced his bag, and went to his accustomed Saturday evening meeting, trusting in God for his food for the Sabbath.

Resident in the neighborhood where Jo belonged, there was a wealthy lady, who appropriated twenty shillings a week for the relief of the poor. This was generally expended in providing a comfortable dinner on the Sabbath for a number of poor families, who alternately received it from the preacher's wife, at whose disposal it was placed. At the close of the meeting she called Jo to her, and said—"Jo, how does the world use thee?" To which he replied, "*Beed enough, Beed enough,*" and then informed her of his distress. "The Lord knew thy wants," said she, "and for several days I have felt an unusual degree of solicitude about thee, in consequence of which I reserved a portion of food for thee, although it was not thy turn to receive it, according to the usual method of distribution." Jo received it as coming immediately from God, together with six pence given him by a young woman belonging to the family, with which he started for home, dancing for joy. On his way a half crown was given him, which he exchanged for necessaries for his family. Considering these gifts to be an immediate answer to prayer, he could not restrain the expression of his gratitude, and exclaimed as he drew near his house, "*Gloury to God! Gloury to God, woof!*" to which she replied, "*Gloury to God, Jo!*" Entering the house, he found a basket of potatoes, which some kind friend had sent him in his absence, and which had called forth the exclamation from his wife, he had just heard. Thus sim-

ply relying on God's promises without any worldly reasoning whatever, it was literally done to them according to their faith.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 27, 1833.

Manners and Customs of the Jews and other nations mentioned in the Bible. Illustrated by 120 engravings.

"Of making many books there is no end." It needs not the wisdom of Solomon to find out this truth at the present day. But if all the books that are made are as good as we think this is, we will not find fault, provided the authors will not require us to read them all.

A 12 mo volume, with the above title, of about 170 pages, is just published at Hartford, and for sale in this city at the *Sabbath School Repository* kept by Messrs. Durrie & Peck. As we have not leisure to examine the work so as to justify us in recommending it on our own responsibility, we give as a substitute (which is far better) the following extract of a letter from the Rev. Dr. Hawes of Hartford.

"The author, whoever he may be, was evidently well qualified for his work. He has made a very judicious selection of materials which lie dispersed in larger works; has compressed a great amount of most useful information into a small compass, and while his style is uniformly neat and simple, he has interspersed with his facts a great variety of pious and practical reflections, adapted both to enlighten the mind and improve the heart. I know of no work of the same size which contains a greater amount of matter adapted to be useful to Sabbath school teachers and pupils, and indeed to all who wish to understand the meaning of many customs and facts referred to in the Bible.

To explain the nature and origin of these customs and facts with a view to illustrate the scripture, is the design of this little volume, and containing as it does numerous engravings, intending to present to the eye a picture of what is described in the text, I entirely mistake, if it does not prove to be a highly valuable addition to the great number of interesting and useful publications designed for the benefit of the rising generation.

Sincerely yours,

J. HAWES.

[For the Religious Intelligencer.]

THE CHRISTIAN'S WORK.

The Christian should remember that, every day he lives, he has—

- A God to glorify. 1 Cor. vi. 20.
- A soul to save. Phil. ii. 12, 13.
- Repentance to seek and perform. Acts v. 31.
- A Saviour to believe and imitate. Acts xvi. 31.
- A body to mortify through the Spirit. Rom. viii. 13.
- Graces and virtues to implore by earnest prayer.
- Sins to weep over and forsake.
- Mercies and deliverances to remember.
- A hell to avoid.
- A paradise to gain.
- An eternity to meditate on.
- Time to redeem.
- A neighbor to edify.
- Works of charity to perform.
- A world to fear, and yet to conquer.
- Devils to combat. Eph. vi. 12.
- Passions to subdue. 2 Cor. x. 5. Eph. iv. 31, 32.
- Pernicious, Death to suffer. Luke xii. 20.
- Judgment to undergo. 2 Cor. v. 10.

And all these must be met and performed in the GRACE OF CHRIST, and not in your own strength, which is perfect weakness. Phil. iv. 13.

THE ROMAN CATHOLIC CONTROVERSY.

The Roman priests who are engaged in the controversy with Dr. Brownlee, exultingly say:

Again our questions are repeated. To your "christian public" and your flock they now must be as familiar as "household words."

How do you know the Bible to be the word of God?

How do you know which books were written by divine inspiration?

Does the Bible contain the whole word of God, or does it not?

To which the Dr. replies in his fourth letter:

To Drs. Power and Varela, and Levins.

"Therefore will I put my book in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.—*Isaiah's Message to Sennacherib*, ch. xxxvii. 39.

On the Rule of Faith.

INTRODUCTION.

Priests—1st. "How do you know the Bible to be the Word of God?"

Ans. 1st. From their external evidence of prophecy, and of miracles; and the gift of tongues: from internal evidence, namely, their majesty, their purity, their sublimity; their efficacy in convincing, converting, and comforting; their perfect harmony in all their parts; finally, from their uncorrupted preservation; and from their historical evidence of the tradition, from the Hebrews and Jews; from the Greek Church; from the African Church; from the Church of the Albigenes and Waldenses; and from the Roman Church. All these unitedly handed down the Holy Scriptures to us.

Priests—2d. "How do you know which books were written by divine inspiration? The Bible cannot prove its own inspiration."

Ans.—2d. The authors of each of the books of the Holy Scriptures, first gave evidence before the Church, by working miracles and prophesying and speaking tongues, that they were the accredited messengers of God. This being settled, they wrote those books which bear their names, at the command of God. "Thus saith the Lord," was the evidence they were enjoined to speak and write. See Hos. viii. 12. John xx. 31. Rom. xv. 4. 2 Tim. iii. 16. Rev. i. 11, &c. also the beginning of each of Paul's Epistles. Having written them by inspiration, they delivered them publicly to the Church, certified in their hand writing. And the Churches in Asia, and in Greece, and in Africa, and in Italy, and in all Europe, handed them down faithfully from generation to generation; just as the Magna Charta of England, or the Declaration of Independence, is, by tradition, handed down from age to age. And it was just as impossible to add to these holy writings, or to abstract from them without immediate detection, one book, or even one sentence, as it is impossible without detection to add to these great national documents. And, finally, just these books which compose the Bible, and no other books whatever, have had these evidences. And thus we know, by the most certain demonstration, what books were given to us by divine inspiration: and what books are not inspired; and therefore apocryphal.

Priests—3d. "Does the Bible contain the whole of the Word of God?"

Ans.—3d. It does. And the same evidence which establishes the fact of their Divine inspiration, fully establishes this. There is no inspired book lost. Those books referred to by Deists and Romish Priests, as lost,

such as *Jasher*, and certain *epistles* and *gospels*, were not given by inspiration. And we defy all the priesthood of Rome to prove their inspiration. The fact is this,—it is just as impossible that any of the inspired books could be lost, by the carelessness of the church, or the cunning of the enemy, as it is impossible that a book of the Common Law of the United States, or of old England, or any part of the *Magna Charta*, or our Declaration of Independence can be abstracted and lost!

Such a supposed loss could not take place in the days of the Apostles; for they could bear their testimony to all that was inspired, and against all that was forged. It could not take place after their death, for before the death of the last of the apostles, namely, John—copies of the Holy Scriptures, even of the entire and perfect canon, were multiplied over Asia, Africa, and Europe.

Priests—4th. "How can you prove that the Scriptures alone are the sufficient rule?"

Ans.—4th. From the testimony of Almighty God himself, speaking unto us in them. See Psalm xix. 7. Isaiah viii. 19, 20. John xx. 21. 2 Tim. iii. 15—17. 2 Peter i. 19. Gal. i. 8, 9. Revel. xxii. 18, 19. From the testimony of God the Christian can take no appeal. But the Deist will still continue to renew the inquiry for proof. [See Horne's *Introd.* vol. 1. and Jones on the canon, &c.]

My readers will, I dare say, have learned already, from this stage of our argument, that it is not by fair and manly argument that Popery seeks to advance itself; but, on the contrary, by throwing a veil over its most repulsive and haggard features. Every Protestant, and every patriot ought to make himself thoroughly acquainted with the peculiar attributes of Popery, namely, its singular power of elasticity, in adapting itself to each country; to all times and places; and to the peculiar habits of thinking among a people. With the Jesuit among the Chinese, it permits the natives to worship deceased fathers and mothers, on the trifling condition, that they change the nomenclature; and call them holy St. Peter; and St. Paul; and St. Dominick; and the Holy Mother! Or with the Canadian Jesuits among the Indians, it gains the ear of the savage warrior by "representing Jesus Christ as an ancient, and brave warrior, who excelled all his compeers in killing and scalping the foes of the tribe!"

Its grossest doctrines it carefully conceals among civilized and refined people,—it is in its government, not only monarchical, but feudal, and the very essence of *absolutism*, in its claims of authority over the souls, consciences and bodies of its votaries. Witness the absolute supremacy of his Holiness, over his prelates; and that of the prelates, over the priests; and that of the priests over the souls, bodies, and properties of the *simple faithful*!

Yet, while, in the very essence of its priestly power, it is all hostility to Republican freedom: and cannot be otherwise, from its solemn, public, sworn allegiance to the foreign potentate of Rome; it gravely affects to raise its hosannas in favor of our glorious and free institutions! I speak not of all; I can name in the Romish communion as enlightened and loyal hearts as ever beat in a gallant bosom: and many of these excellent men we have in our city. I speak of the Romish priesthood: and those who basely yield to their absolutism and usurpation of what neither God, nor any honest man ever gave them.

It is a truth which I am anxious to impress on all my readers, that there has been no change; no improvement; no reformation in the spirit, and power, and designs of Popery. The spirit is precisely the same, this day, in its secret haunts, in our city, and over the land, as it is now in Italy, and Spain; and it is the same here, and in Italy, as it ever has been in the darkest ages of Europe. There is a delusion abroad in the land, namely;—that there has been a singular improvement in it; and that it is entirely different. To make

this impression on the American generous mind, has been the incessant labor of the Jesuits among us ever since they lost their foothold in Europe. They have swarmed in disguise, in these United States. And the extent of this delusion, and lethargy, and indifference to the pure principles of the Reformation, demonstrates the influence of the Jesuits, banished from every government of Europe,—in persuading and seducing our fellow citizens. The "Holy Mother" and her sons are the same now as when they convulsed the nations of Europe. The old lion has had his claws pared; and his teeth broken; but he is reclining in his den—*en couchant*—until his teeth and his claws shall have grown. His spirit is the same; unbroken; unsubdued; untameable. And our fellow citizens, whose characteristic and liberal charity has been ungenerously imposed on, do verily pay them no compliment, in a Jesuit's estimation, when they call them an improvement on the doctrines and regimen, and tyranny of the Papal court in dark ages. Do you know that in paying them this compliment, at which every son of Loyola smiles in his sleeve, you actually though unwittingly, are robbing them of their pre-eminent attribute of *immutability*? This is not unlike the manner in which the Catholic princes of the old world have learned to treat his Holiness. They bow down to him and caress him, as the holy apostolical Vicar of Christ; while they send potent armies to beleaguer his city, and plunder him, as a temporal prince!

All the difference which can be supposed to exist between *ancient* and *modern* Popery, arises from this elastic attribute of adapting itself to the times; and the habits, and religious freedom of a thinking people. And hence, as our readers see, our main task is to exhibit their real and accredited principles, in their standard works; and contrast these pretended modern views, put on *en masque*, until the day (may it never happen.) when their anticipated ascendancy shall take place in our land; to destroy the Protestant religion and annihilate our republican institutions.

We have proved, I trust, to the satisfaction of every candid Christian, that what the Roman Catholic church calls its *infallible Rule of Faith* never can be found out, or reduced to any practical purpose; that Christ never established that rule in *the Church*; and that even if he did, the line of succession in the Roman Catholic Church, is entirely broken off;—the line of *apostolical* succession, in holiness, in doctrine, and the pastoral office is broken, and lost by them irretrievably. The blow which severed the last bond of apostolical union, and succession, was struck by that assembly of ungodly men who formed the Council of Trent; and whom your own Father Paul, in his great history of it, called "a camp of incarnate demons!" This succession is gone from the Romish Church, like the departed glory, which in the holy visions of Ezekiel, was seen hovering long over the threshold, and then over the city, and finally, took its flight!

No sound theologian ever said that the holy universal Church of Christ, either has been, or can be, cut off. She has existed in her glory and beauty, as the spouse of Christ, since the days of Adam, down through all the revolutions of time and of empires, even to this hour. Unlike the church of Rome, which by her own confessions, rests on a mortal man, the rock Peter,—the Holy Church of God is founded on the *ETERNAL* rock of ages, even Jesus Christ; and the gates of hell cannot prevail against her. She advances in splendor, and an ever increasing lustre of accumulating glory, as she advances in days, and in years; and moves forward, leaning on the arm of her espoused Lord, to take possession of all nations, and kingdoms on earth! And the long line of her successive pastors, and teachers, has ever continued, unbroken, till now and will through all days, until the consummation of all things.

VI. Argument against the Roman Catholic Rule of

Faith; namely:—The proof which the Romish writers bring in behalf of your rule, is not only involved in contradictions; but is founded in arrogant and blasphemous assumptions.

"Popery," said Bishop Hall, (works p. 351.) Popery destroyeth the foundation;" and instead of the true foundation, it lays a double new foundation; the one a new rule of faith; and the other a new author or guide of faith." Instead of Christ, as the judge, "Popery puts a new man, the man of sin. He must know all things, can err in nothing; he directs, informs, commands, animates, both in earth and purgatory; expounds the Scripture, canonizes Saints; forgives sins, and creates new articles of faith; and in all these, is absolute and infallible as his Maker!"

Planting themselves on the ground of this rule, the Roman priesthood intrude themselves between the human intellect, and the Creator; and declare themselves lord of the reason and judgment, and conscience of man; that man shall not think for himself, nor exercise, in religion, the rights of private judgment. They stand up between God and his own accountable subjects, and declare to them in the very presence of the Almighty, that they shall not be permitted "to hear what the spirit saith unto the churches;" that they shall hear it only as the corrupt and interested priesthood choose to explain it; that all the authority of the Bible is derived from them, and their church: that no man shall take on him to worship God, as CHRIST prescribes; but as the Romish priesthood prescribes; that the Spirit of God speaking in the Scriptures shall not interpret the word to them; but that the priesthood shall do it. And thus the Almighty is, as far as they can effect it, prevented from speaking in his own manner, and uttering his plain and holy truths to his own creatures. The priesthood rise up in the faith of God our Judge, and the only and supreme Lord of conscience, and tell him that they will take out of his hands the guidance of the human conscience; that to them men shall confess their sins; that they shall receive absolution of sin from them; that they will provide a supply of intercessors, and "the holy mediatrix the Virgin Mary;" and that they will interpose the sacrifice of the mass in Christ's stead! And finally, they pronounce the Bible taken alone, to be a fallacious rule; and maintain the human rule of their own invention infallible, and not liable to mistake or misapprehension.

And to sustain these claims to Divine honors for "the man sitting in the temple of God," let us hear the doctrines of their church. They claim for their Pope, or the church, the power of appointing NEW ARTICLES OF FAITH. I am aware that a strong party among them deny this; but the Roman party does maintain it. Pope Leo X. condemns Luther for denying this power: [See his Bull added to the last Council in Lateran; and bishop Jer. Taylor's works p. 302.] And T. S. Aquinas and Almain expressly assert,—"That the Popes of Rome by defining many things, which before lay hid, symbolum fidei augere consueverunt, are accustomed to enlarge the symbol of faith." And every body knows that twelve articles were added to the creed, by the Council of Trent.

Bellarmino [Lib. 9. cap. 17.]—"the supreme Pontiff is simply and absolutely above the church; and above a general Council, &c." He adds the following—which no one can clear from the charge of blasphemy,—"All the names which in the Scriptures are applied to Christ, proving him to be above the church, are, in like manner, applied to the Pontiff; as, first, Christ is pater familias, head of the family, in his own house, which is the Church. The Pontiff is high steward in the same, that is, he is pater familias, in the place of Christ, loco Christi."

And hence the titles of the Pope, on the pages of these writers, who advocate this doctrine. He is "Deus alius in terra," "another God on earth;" "the Lord

our God the Pope." "Idem est dominium Dei ac Patris;" "The dominion of God and the Pope are the same!" "Infallible one." And Pope Clement VII. and his Cardinals, in their letter to King Charles VI. say, "As there is only one God in Heaven, so there cannot, and there ought not, to be but one God on earth!" meaning himself—see Troisard, tem. 3. p. 147. Mussus, Bishop of Bionto, called the Pope, "Him who is to us as our God;" and the bishop of Grenada styled him—"a God on earth, not subject to a council." And in Bellarmine's noted saying, we have this doctrine, (Lib. 4. de Rom. Pont. c. 5.) "But if the Pope should err by enjoining vice, and forbidding virtues, the Church teneretur credere, &c. would be bound to believe vices to be good, and virtues to be wicked, unless she would be willing to sin against conscience!" Pope Leo X. in his brief of Nov. 9, 1513, declared that "as Vicar of Christ on earth, he had power to forgive by virtue of the keys, the guilt and punishment of actual sins, &c.—[See Dupin, vol. iv. p. 17.] The doctors and canonists declare that the Pope can dispense against the Apostles and the Old Testament. And Bellarmine, lib. 4. de Poenit. c. 13, says, when speaking of the Pope's Indulgences, "we are not bound to bring forth fruits worthy of repentance;—non teneamur precepto illo, de faciendis dignis poenitentiae fructibus." And finally, the Pope is invested with all power in heaven, and on earth. All civil governments are under his dominion. The Pope, says a Council, which had Gregory VII. at its head,—"ought to wear the token of imperial dignity; all princes ought to kiss his feet." Pope Innocent III. said,—"the church, my spouse is not married to me without bringing me something." And he goes on to state that dowry, namely, the spiritual, and the temporal crown in plenitude; "that others may say of me, next to God, 'out of his fulness have we received.'" Hence in the time of European degradation, he trampled under foot all the laws, and the magistracy of the European Kingdoms.

"Qui Satana non odit, amet tuam dogmata Papa!" And as if they attempted, without compunction, the utmost limit of the impious daring, they claim power to do what Christ himself never did; namely, "to redeem souls out of purgatory." And those accredited Romanists, who licensed that marvellous book, the Revelations of St. Bridget, such as Turresemata, and others, gave sanction to that declaration that "the good Gregory, sua oratione, &c. by his supplications raised aloft to 'altiorum gradum, a loftier grade, even the infidel Cesar." [Morn. Exer. 88.]

Such are the arrogant and blasphemous claims set up by means of their infallible rule! "By their fruits shall ye know them." That which originated "all this deceptableness of unrighteousness," cannot be of God; but must be the main pillar of his cause, "whose coming is after the working of Satan, with all power, and signs, and lying wonders."

REVIVAL TRACT NO. 9. (SMALL SERIES.)

The following Reflections and Resolutions in view of a protracted meeting, were drawn up by the Rev. J. Hopkins, of Auburn, and distributed among the members of his church, preparatory to the wonderful revival recently enjoyed there. With the spirit of these resolutions pervading a church, no one would wonder that its solemn seasons should be blessed. The committee enlarged the tract with a few additional subjects.

RESOLUTIONS.

TO BE ADOPTED BY CHRISTIANS PREPARATORY TO A PROTRACTED MEETING.

1. If these meetings are not blessed, the fairest opportunities and the most promising means for the conversion of sinners are lost, and sinners are rendered more callous to that truth, which yet must affect them, if they ever repent and become the heirs of salvation. Therefore,

I am resolved, before God, to avoid every sin or sinful habit, by which the usefulness of these meetings is prevented, and perform every duty devolving on me to render them successful.

2. Some meetings are not blessed, for the want of earnest, importunate, and believing prayer. Therefore,

I am resolved, to "pray without ceasing," and to present my prayers in humility and faith.

3. The usefulness of some meetings is impaired, and the church prevented from obtaining that high degree of spirituality to which the occasion calls them, by the circumstance that the various public meetings lead to a neglect of closet prayer. Therefore,

I am resolved, that I will be much more frequent and fervent than usual in secret prayer, that I may show at all times the spirit and conversation of one just come from the mercy seat.

4. A great deal of the prayer which is offered at such times seems to come to nothing, because it wants that fervency, that wrestling, agonizing spirit, which prevails with God. Therefore,

I am resolved, that I will throw my whole soul into my prayers, both social and private, and strive to pray as Jacob did, when he said, "I will not let thee go, except thou bless me."

5. Many prayers fail of procuring the blessings sought, because they are not offered in faith; so that when Christ says, "Be it unto you according to your faith," they receive nothing at all. Therefore,

I am resolved, to exercise the most absolute confidence in the promises of God, as revealed in his word, so as not to grieve away my Saviour, or hinder his mighty works by my unbelief.

6. Some meetings produce no good effects, because men rely upon their own efforts. Therefore,

I am resolved, I will constantly cherish the important truth, that without the Holy Spirit no good effects can be expected.

7. These meetings are often unsuccessful, because the people of God place such a reliance on divine sovereignty that they neglect to pray, or labor, with any earnestness or fervor. Therefore,

I am resolved, to act constantly in view of the truth, that if the meeting is unsuccessful, it is to be wholly attributed to the sins and indiscretions of men.

8. Sometimes these meetings fail of being useful because the lay members of the church depend too much upon ministers, or upon each other. Therefore,

I am resolved, to cherish the important truth; that it depends as really upon me whether sinners shall be converted unto God, as upon any others, even those "who labor in word and doctrine."

9. Sometimes these meetings are not blessed, because they are not well attended. Therefore,

I am resolved, to give as much of my own time, and to persuade as many of my own family and others to attend, and to attend as great a share of the time, as I can.

10. Sinners are not converted some times, because there is nothing said to them but in the public preaching. Therefore,

I will embrace every opportunity to converse with them "in the meeting and out," on the subject of the salvation of their souls.

11. Conversation on topics that are very common, and seemingly have a connection with the objects of the meeting, often dissipates the anxious feeling of the mind, and prevents the blessing. Therefore,

I will not allow myself to be heard highly commending the preaching, or exhortation, or complaining about them.

12. Conversation on topics foreign to the object of the meeting, during the intervals of worship, often unfits the mind to pray, and grieves the Spirit of God. Therefore,

I will not allow myself to converse on subjects of that

character, viz. the measures adopted by others, or other denominations, or subjects of a worldly or political nature, and I will discourage it in others.

13. The good effects of the meetings are prevented by divisions in feelings and operations. Therefore,

I will make no complaint about the measures or manner in which the meeting is conducted, unless it be to mention my difficulty privately, in a candid and brotherly way, to the individuals concerned.

14. Prayers that are too long, or on subjects too various, prevent the impression of divine truth. Therefore,

I am resolved, If I am called to pray, to have my prayer short, pointed, definite, and direct to the object of the meeting.

15. Addresses in meeting often destroy deep feeling by being general, full of words, or not on topics suited to the occasion. Therefore,

I am resolved, that in all I say on the subject of religion, I will study to use great plainness of speech, and try to tell sinners what their state is, and what they must do to be saved, in such direct and simple language, that a little child can understand every word I say.

17. Sometimes the minds of sinners are prejudiced, and their ears closed against the truth, because personal or public addresses are made in an improper spirit. Therefore,

It shall be one object, in my secret prayers, that I may possess a just value of the soul, and a correct apprehension of its danger; that I may warn and entreat with tenderness, propriety, and faithfulness.

18. Meetings are sometimes held without good results, because there are unchristian feelings, such as ancient grudges, or prejudices, existing in the minds of brethren towards each other. Therefore,

I am resolved, that no such unholy feeling shall find a residence in my bosom for a moment. I will remove every burthen which I have occasioned, of which I become sensible, and cherish toward all Christians, of whatever denomination, a spirit of Christian fellowship, and toward every enemy a spirit of forgiveness and affection.

19. Meetings are often unsuccessful, because Christians rely too much upon them. They expect that nothing can be done at any other time, and of course, when the meeting commences, they are unprepared for its solemn duties. Therefore,

I am resolved, to live always in such a manner, that I may be employed by the Spirit of God, in promoting his work. Time is short, I know not how short. The Spirit of God, and a coming judgment; the endless consequences of life, and the glory of God, all admonish me to "present my body a living sacrifice, holy, and acceptable unto God, which is my reasonable service."

20. Protracted meetings sometimes do not come to much good, because the feelings and efforts of the church are flashy and transient, and they show by their actions, and sometimes even by words, that they do not expect to live in the spirit of revival very long, thus giving occasion for unbelievers to cavil and call in question the sincerity of their present professions of zeal and spirituality. Therefore,

I am resolved, to wrestle in prayer for such a baptism of the Holy Ghost as shall seal me for God, so that I never shall depart from him, or lose in any degree the spiritual life and holiness of a revival, that the meeting may be a new era in my Christian life, a large advance towards the glory of the heavenly state.

The Colonizationist and Journal of Freedom.—The first number of a monthly publication, with this title, has just made its appearance in Boston. It is, we believe, edited by a professional gentleman, of talents and a liberal mind. The designation of its

"Course" hereafter, is liberal, and expressed with that independence which we admire. It professes candor towards "Abolitionists," and invites argumentative and temperate discussions on slavery as an evil, though it may be charged with "an intention to disturb the domestic tranquility of the South." It claims the right, however, which all editors should maintain, of being their own judge of the spirit and temper of all communications, and of deciding whether they are likely to do good rather than harm. We shall mark its course with interest, and hope it will prove that its professions are not made in vain.—*Watchman*.

LIBERIA.

Emigrants.—On the 6th ult., the fine barque *Hercules*, Longcope, arrived in our harbor in 38 days, with 175 emigrants, principally from Charleston, S. C.

More Emigrants.—On the 20th ult. arrived the fine ship *La Fayette*, Hardie, from Baltimore, with 150 emigrants, sent out by the Maryland Colonization Society, assisted by the contributions of benevolent individuals, and the parent society. They all arrived in good health, and are mostly, we believe, from the Eastern Shore, Md., and come out well supplied with agricultural implements.—*Liberia Herald*.

THE ANNIVERSARIES.—We are authorized to state that the customary hospitalities of the occasion are tendered by the Christians of New York to all Christian ministers of every denomination, who will attend these interesting meetings. We know from experience, that where it is practicable, without neglecting important duties, a visit to the Anniversaries is eminently profitable to pastors, and through them to the spiritual interest of their congregations. We believe the good people of the city are very happy to "entertain strangers," and that ample arrangements will be made for as many as may come; especially as the great objection, tobacco-spitting, is now almost entirely removed. It is astonishing how extensively this loathsome vice has been abandoned by ministers. We beg leave to express the hope that ministers will come in a state of mind to do good in the families where they may receive hospitality.—*Evangelist*.

Temperance Reform.

RIGHT NAME.

Brandy and Water.—"You remember Mr. —, Sir?" "Yes, very well." "Were you aware of his fondness for brandy and water?" "No." "It was a sad habit; but it grew out of his love for story-telling; and that also, is a bad habit, a very bad habit, for a Minister of the Gospel. As he grew old his animal spirits flagged, and his stories became defective in vivacity; he therefore took brandy and water, weak enough, it is true, at first, but soon nearly half and half. Ere long he indulged the habit in a morning: and when he came to Cambridge he would call upon me, and, before he had been with me five minutes, ask for a little brandy and water, which was of course, to give him artificial spirits, to render him agreeable in his visits to others. I felt great difficulty, for he, you know, Sir, was much older than I

was; yet, being persuaded that the ruin of his character, if not of his peace, was inevitable, unless something was done, I resolved upon one strong effort for his rescue. So the next time he called, and, as usual, said, "Friend Hall, I will thank you for a glass of brandy and water," I replied, "Call things by their right names, and you shall have as much as you please." "Why, do I not employ the right name? I ask for a glass of Brandy and water!" "This is the current, but not the appropriate name: ask for a glass of *liquid fire* and *distilled damnation*, and you shall have a gallon." Poor man! he turned pale, and for a moment, seemed struggling with anger.—But, knowing that I did not mean to insult him he stretched out his hand and said, "Brother Hall, I thank you from the bottom of my heart." From that time he ceased to take brandy and water."—*Dr. Gregory's Memoir of Robert Hall*.

Great news from Nantucket.—The inhabitants of Nantucket, (soon after the late temperance meeting, at which above 200 signed the pledge,) convened in annual town meeting, and voted a request to the merchants to abandon the sale of ardent spirits, which request has already been complied with, on the part of the merchants, with few exceptions. Several merchants in New-York and Boston, of whom the purchases had been made, consented to receive the liquor back again, and some of them are so strongly impressed with the propriety of the course taken by the Nantucket merchants, that they intend soon to imitate their example and withdraw from the traffic. The Nantucket packet masters volunteered their services to transport the poison off from the island, freight free; some of them declaring that they would not, at any price, convey any more to the island.—*Genius of Temperance*.

Providence.—Many of the wholesale dealers in Providence have relinquished the traffic in ardent spirits, and others are on the point of following the example. Among these are commission merchants, whose business has very much consisted in sales made for distilleries, &c.

One circumstance, though not of very recent occurrence, deserves particular notice. A gentleman, who, several years since, from being a clerk in the counting room of a wealthy merchant, had been taken into partnership by his employer, and in the connection enjoyed every facility and prospect of acquiring a handsome fortune, became dissatisfied with his business because it included the importation—not of rum indeed—but of tart molasses to be sold to the distillers of it. Not finding his respected partner prepared to enter his new views, he deliberately withdrew from the concern, without knowing what business would offer, though he has since been appointed Cashier of a Bank.—*Gen. of Temp.*

Legislature of New York.—To aid in the cause of temperance, we are pleased to see a section of a law proposed, wherein a man is prohibited from proceeding against a debtor, where any part of the demand consists "of a claim for ardent or spiritous liquors, sold in any quantity less than five gallons at any one time."—*Temp. Rec.*

Revivals.

LETTER FROM REV. JOHN MITCHELMORE.

LEWES, Del. March 29, 1833.

Rev. Dr. Ely,

Dear Brother—Our protracted meeting, at which it was our earnest desire that you should have been present, has just terminated. The only ministers who assisted the pastor were the Rev. Nicholas Patterson, and the Rev. Alexander Campbell, who labored with great acceptance and success. The results of this meeting are such, as to call forth the gratitude of all the friends of the Redeemer. About eighty persons appear to have been convinced of sin and voluntarily came forward and took the seats appropriated for such as inquire, "what must we do to be saved?" Forty seven persons were received into the communion of the church; and five have made application since. The persons who are the subjects of this good work, are not persons of ignorance and weak nerve, who in time of great religious and mental excitement, are liable to be frightened, or drawn into the church, without counting the cost. They are persons of intelligence and good standing in society, and such as have been regular attendants on the means of grace for years. Many heads of families are among the number, and in some instances whole families. It is worthy of notice, that not one old person has made a profession of religion. They are all from fifteen to forty five years of age.

The means employed were the plain and faithful preaching of the gospel, frequent meetings for prayer, and personal conversation and exhortation. The great truths presented were those which respect original sin, total depravity, our perishing need of a Saviour, and the death of Christ as the only meritorious cause of a sinner's justification before God. The duties enforced were those of immediate repentance towards God, and faith in our Lord Jesus Christ; a simple, confidential, cordial acceptance of him, as he is offered to us in the gospel, and reliance upon him alone for salvation. The necessity of the Spirit's influence to effect the great change called *the new birth*, and the evidences of that change, were distinctly brought before our hearers. Their attention was also directed to the great day, which shall forever fix the destinies of men, according to their personal characters. These were the means used, and the truths exhibited, and the duties inculcated; in all the various ways of preaching. The gospel thus preached, has been made the power of God unto the salvation of many souls.

For some time previous, the church had been praying for a revival of religion. Prayer meetings were well attended, and christians were blessed with a spirit of prayer. Truly we have an answer in peace. Ours was none other than the house of God and the gate of heaven to our souls. The work was silent, the feeling deep and awful. It perhaps gave to many of us, a better idea, of what was witnessed on the day of Pentecost, when "suddenly there came from heaven a sound as of a rushing mighty wind and filled all the house where they were sitting;" than any thing we had ever known before. So general was the excitement on the subject of religion, that I have not heard

of any opposition. Hardened sinners in many instances, trembled and were confounded.

We had a time of refreshing from the presence of the Lord, in my Coolspring congregation. Twenty-five have been received into the fellowship of the church there; and many more are very anxious on the subject of religion.

Almost the whole peninsula (between the Chesapeake and Delaware,) is missionary ground. We hope that some of our brethren at the north, will direct their attention this way. The field is large and already white for the harvest, but the laborers are few. Among a more kind and affectionate people they cannot labor. A person to be useful here, must be able to preach without the use of notes, for the prejudice against them is very great.

Yours in the bonds of the Gospel,

JOHN MITCHELMORE.

P. S. We will have another protracted meeting in June or July; if you can be with us, it is the desire of my people that you should be here.

REMARKS.

The preceding letter contains cheering news indeed, and is, in our judgment, a sufficient refutation of all the volumes of objections, which are circulated against inviting those who believe, to confess Christ before men without delay, either by standing up, or taking some designated seats.

Can any one who decries this apostolic measure of leading sinners to confess Christ before men, inform us of any extensive revivals within two years past, in places in which some such course has not been pursued? We confess that we know of none. Can Dr. Miller inform us of any? We could name several protracted meetings in which all "calling out of new converts" has been avoided; and from which very little good has resulted, so far as any can know. On the other hand, where *our* decried, "new measures" as they are called, have been judiciously used by discriminating and prudent ministers, the most cheering success has scarcely ever failed to be manifest. Let men believe with the heart, and then make public confession unto salvation, and they set to their seal that God is true; they unite with the ministers of the word in bearing witness for Christ; their example speaks loudly; the truth takes hold of hearts excited to fellow feeling; and all the social principles of man's nature are rendered subservient to practical Christianity.

For his part, the editor must say, "Let me have my lot with those who are blessed of the Lord in turning many to righteousness!" He regretted deeply that he could not be a fellow laborer at Lewes; and were it in his power, he would devote his whole time and strength to labors similar to those which have been above reported; and which have been owned of God within two years past, for the conversion of at least one hundred thousand sinners in the United States.

Philadelphia.

UNION REVIVALS.

It is a very pleasing circumstance, that at this juncture, when we seem to be hearing again of powerful revivals in different quarters, which remind us of the beginnings of the year 1831, there should be at the

same time so many and such decided indications of a spirit of union and brotherly confidence and co-operation among Christians of different denominations.—To our minds it is an evidence of the genuineness of the work, far outweighing the suspicions and insinuations of those who would fill the churches with alarm about innovations and disorders. The papers of this week bring two such accounts, which are particularly pleasing.

ROCHESTER, N. Y.—The Baptist Register, published at Utica, contains a letter from the Rev. O. C. Comstock, pastor of the Baptist church in Rochester, giving an account of the work in that place. Fifty-seven have been added to the Baptist church since the protracted meeting.

"We feel very grateful to our brethren in the ministry, of our own and of the Presbyterian order, who obeying a most cordial invitation, came to our aid, and to the help of the Lord against the mighty. They were wise in spirit, wise in the selection of their subjects, and made full proof of their ministry. * * *

"We are now prone to believe that protracted meetings, in the tide of successful experiment and the march of mind, will at some future period, be generally held in the churches by their pastors, with only one or two assistant ministers, instead of that considerable number who now congregate in one place on these occasions. We are inclined to think, that no protracted meeting will be signally blessed, unless the church where it is held, shall devote themselves entirely to the delightful employment, with confident reliance on the attendant smiles of God, and this will supersede the unnecessary expenditure of ministerial time and talents, to which we have alluded. If indeed, the harvest is great and the laborers are few—if these intimations are true, it may not exactly accord with duty, for too many ministers to cluster round the standard of one protracted meeting. Our social and Christian feelings have often been highly gratified, with standing in phalanx with our beloved fellow watchmen, on these walls of salvation; but the glory of God, in promoting the greatest good, should ever be regarded as a paramount consideration.

"There is now a cheering revival here, and a protracted meeting in vigorous progress in the 2d Presbyterian church. May the Lord give grace and glory. Adieu."

MARIETTA, Ohio.—The Cincinnati Baptist Journal has a letter from Dea. Ephraim Emerson, detailing a series of successful operations in that place, in which there has been both a delightful spirit of union and a glorious degree of success. The first protracted meeting was held by the Presbyterian church, of which the Rev. Luther G. Bingham is pastor, in September. A second was held in December, Mr. M^r. Aboy only assisting the pastor. The Baptist meeting-house is about five miles from the village, near Newtown, and some Presbyterians residing in the neighborhood requested permission to hold a protracted meeting in it, to which the Baptists joyfully consented. The meeting commenced accordingly, Dec. 30. The Baptist preachers, Fairfield and Dana, joined with the Presbyterians, M^r. Aboy and Smith, and there was one Methodist, Mr. Battelle. The proceedings throughout were in perfect harmony. Deacon E. says:

"At the commencement, all the professors of religion solemnly covenanted together to pray for unconverted sinners who should attend that meeting; and the Lord evidently gave a spirit of prayer; and in a good measure answered the prayers, so that on Friday evening a large number were on the anxious seats. From this time to the protracted meeting in Newport, of which I am about to give an account, one after another in a gradual way, was brought, as we trust, to enjoy a good hope through grace, to the number of about 15, of which some joined the Presbyterian church in Marietta, some the Methodist and one the Baptist. From the time of the first mentioned protracted meeting to the first Lord's day in February, upwards of 50 have been added to the Presbyterian church—a few of them by letter."

After this the Baptists at the upper settlement in Newtown had a meeting, to which Mr. Bingham was urged to go. It commenced Feb. 22, and continued ten days or more, and upwards of 60 obtained evidence of a change of heart. The preachers were, Battelle and M^r. Gowan, Meth. Bingham, Presb. and Dana and Frey, Bap.

"On one day," the writer says, "while the anxious and young converts were seated near the pulpit, professors feeling very interested for them, took their seats near as they could, while the more uninterested were on more remote seats. At this time, professors were desired to rise and stand a few minutes; though not desired for this purpose it gave an opportunity to count the uninterested, and there were but 17, and these mostly were children. I took particular notice either on this day or the next; that every man present except one, was evidently impressed with a sense of sin or with a sense of joy."

A meeting of the temperance society was held on one of the days, and effectively addressed by Mr. M^r. Gowan. In both towns, "religion and temperance increase together, like twin sisters."

[From the N. Y. Baptist Register.]

DANDRIDGE, Jefferson co. Tenn. }
March 7, 1833.

Dear Brother Beebe,—

Things in this part of the Valley of the Mississippi, at present, are very agreeable. The increase in this association the past year, was nearly three hundred by baptism.

The revival has just begun with us. Ministers of Christ cannot stay at home. The churches in general are alive and rejoicing; saints are praising God for his loving kindness and mercy; earnest inquirers are enabled to shout victory through the blood of the Lamb, and sinners seem to look on with inexpressible astonishment.

The revival is not confined to particular ages: the gray-headed parent and the tender youth share alike the blessings of heaven, and are willing to follow the Lord Redeemer "through evil as well as good report."

Since I have been in Granger county I must acknowledge I never saw such times. Nothing so much attracts the attention of the people, as the preaching of the gospel. Aside from regular Sabbath preaching, I generally preach three times during every week, and never without a respectable congre-

gation, and very interesting feeling among the hearers.

The revival here is an unusual one: it possesses a solemn stillness; silence with a deep sense of guilt, is noticed in all the assemblies, yet mourners come by scores to be prayed for when an invitation is given. In short, the Lord has done and is doing great things for us, whereof we are glad. The children of Zion in this part of the Valley, request an interest in the prayers of all God's people.

Your affectionate brother,

In the bonds of the gospel,

J. R. HAGGARD.

From the New York Evangelist.

MANAYUNK, April 4th, 1833.

Rev. Mr. Leavitt—The work of the Lord has been going on in this place for some time past. When I came among the people, which was about six months since, general apathy reigned through the churches, and the impenitent unconcerned were crowding down the broad way. A faithful few, however, were crying to God for help. They looked towards the heavens. A cloud arose: A cloud not of wrath, but of mercy. Some of these few petitioned the 2d Presbytery to constitute them into a church of Jesus Christ. The Presbytery accordingly appointed a committee to examine the ground, and if expedient to grant the prayer of the petitioners. After an examination the committee were of the opinion that the wants of the place and adjacent country demanded a Presbyterian church. The day was appointed for the solemnities of the occasion. Our Methodist brethren with their accustomed generosity opened the doors of their house to us, and there in the presence of God, and angels, and men, we were constituted into a church of the living God. The Holy Spirit was shed down upon us while we closed the scene in obeying the command of the Great Head of the church—do this in remembrance of me. Soon after this the enquiry was made by a number, "what shall we do to be saved?" The cloud, no larger than a man's hand, soon overspread the heavens, and drops of mercy began to fall. Our only place of worship was a store house. Here we erected that strange thing speaking of mercy, a pulpit. Here we obeyed literally the command, bring all the tithes into the store house. The church after much prayer appointed a protracted meeting. The Rev. Messrs. McAuley, Ely, Patterson, Judson, and others officiated. The exercises consisted in preaching, praying, and singing. Saints were entreated to do their duty without delay, to God, to one another, and to the impenitent. Sinners were besought to flee immediately to Christ. There were no old or new school measures adopted. Jesus Christ himself, the great Master of assemblies, was present, and every one felt that the place, though a store house, was none other than the house of God, and the gate of heaven. The results of the meeting, even to ourselves, will not be known till the disclosures of the judgment. The good work prevailed in our sister church, an account of which their pastor, the Rev. Samuel A. Bumstead has given to the public. The Methodist and Baptist churches shared also in the heavenly visitation. One great obstacle (and I grieve to say it) to the complete

triumph of the work, was the want of union among Christians. The Spirit in descending upon all, seemed to say, you are all dependant alike upon the same unmerited grace, members of the same family, children of the same father; why therefore should Judah vex Ephraim or Ephraim vex Judah? But alas, we fear we have too often grieved him away by our unkind feelings and plans. May we be forgiven! Our little church continues to prosper. Constituted with thirteen members, we now number forty-five; we have two Sabbath schools in vigorous operation; we have an infant school also which is doing great good. The temperance reform is on the march; we want now a house for public worship; our store house has become too strait for us; we can say with the Psalmist when far away from the temple, "how amiable are thy tabernacles, O Lord of Hosts, our King and our God." We rely for this blessing upon the same arm which has always been out-stretched for our deliverance. Will not God help us? are not the silver and the gold his, and the cattle upon a thousand hills? are not the chariots of the Lord twenty thousand, and even thousands of angels? We know, and are fully assured, that the Lord of hosts is with us; the God of Jacob is our refuge.

REV. MR. PARKER AT NEW-ORLEANS.

The labors of this brother have not been in vain. We learn by a gentleman recently from New-Orleans, that during his residence of six weeks in that city, thirty-two were admitted to the church which enjoys the labors of brother Parker. We hope these drops are but a prelude to a more plentiful shower of mercy.—*Cincinnati Journal*.

AMHERST COLLEGE.—A correspondent of the Evangelist, a member of college, writes,

"There is a very interesting state of feeling in College at present. Christians are more awake, some students, who a few weeks since, were far from righteousness, are indulging the hope that their sins are forgiven, and others are anxiously considering their situation and prospects. We very much need the prayers of Christians at the present time,"

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

At Hartford, on the 8th inst. Mrs. Susan, wife of Mr. Perry Smith, aged 23; on the 14th inst. Mrs. Eunice A. Adams, aged 25, wife of Mr. Chester Adams, and daughter of Mr. Edmund Austin, of Waterbury.

In Chatham, on the 18th ult., Mr. Enoch Smith, aged 80, one of the patriots of the American Revolution.

In Mansfield, on the 17th inst. Mrs. ——— Storrs, wife of Zalman Storrs, Esq.

In Northampton, on the 12th inst. very suddenly, Miss Hannah Drayton, aged 68, sister of the Hon. William Drayton, of Charleston, S. C.

In Braintree, very suddenly, Mr. William Reed, aged 85 years.

In Hatfield, on the 9th inst. Mrs. Rachel Fitch, wife of Mr. John Fitch, aged 47. In crossing a yard adjoining the house, she was attacked by a cow that had a calf; her cries were heard at the moment, she was carried into the house and died within ten minutes. In the estimation of her neighbors, she was one of the excellent of the earth.

Poetry.

From the Imperial Magazine.

WHAT IS TRUTH ?

John xviii. 38.

I ask'd old time and the spheres,
To answer this question so high;
Days, months, and the swift rolling years;
But neither gave any reply.
I stood on a steep precipice.
And call'd to the surges below,
If ocean could answer me this?
Its hoarse billows murmured—No!

Creation I ventured to sound,
Streams, groves, valleys, meadows, and flowers;
But mute was the landscape around,
'Twas silence in gardens and bowers.
Of seasons adorning the year,
Young spring, summer's roseate flush,
I ask'd, and they lent me an ear,
But all were as mute as a rush.

Yon sun in his chariot of gold,
Fair Luna that angel of night,
Those folio volumes so old,
I read, but they gave me no light.
I look'd to the blue vaulted sky,
Which sages are wont to explain,
And each constellation on high—
But sought for solution in vain.

Astronomy bade me draw near,
The signs to decipher and read;
But planets, though brilliant and clear,
Were dark on the subject indeed:
And dark was astrology too,
The famed hieroglyphical lore;
Though Merlin had lent me his clue,
It left me as dark as before.

Whom fame in her temple enroll'd,
The masters of magic and song!
I sought to the sages of old,
But silent was every tongue:
In wilderness mazes they stray'd,
On seas of uncertainty toss'd,
Philosophy lent them her aid,
But Truth was in Paradise lost.

I went to the Delphian shrine,
And next to Dodona's fair fane;
The priestess, she could not define,
The oracle answered in vain.
At length I resort to the schools,
Where science flows racy and clear,
But say, were they wise men or fools?
"The knowledge of Truth was not here."

Some bade me of reason inquire,
Who dwells in the temple of mind;
I went to the white-headed sire,
But found him decrepit and blind,
I ask'd him to lend me a clue,
He look'd, but was silent and glum,
And taught me this lesson so true,
That unbaptized reason is dumb.

Thus science, philosophy, art,
Wit, reason, and nature, were mute:

They could not an answer impart,
Or settle the point in dispute:
So restless, dissatisfied, vex'd,
With the pains I had taken, forsooth,
I went to my Bible the next,
And Jesus said, "I AM THE TRUTH."

Worcester.

JOSHUA MARSDEN.

The Treasurer of the New Haven Co. Temp. Soc. acknowledges the receipt of \$4 from the Rev. S. W. Stebbins, being the avails of a gold necklace, given by a female member of the Church in West Haven, with a special desire to promote the cause of Temperance. "The said female casts this mite into the treasury of the Lord, with a full belief that the customary use of ardent spirit is both needless and injurious to mankind; that it brings much guilt and wretchedness upon them in time, and awfully lessens the hope of their happiness in eternity."

A. PORTER.

April 25th, 1833.

HARTFORD FEMALE SEMINARY.

Conducted by Mr. J. P. Brace.

The Summer Term of this Institution commences on the last Wednesday of May. The Principal assures the public that no effort shall be wanting to make this Seminary one of the first in the country for the acquisition of a complete and thorough education.

In addition to the studies constituting the regular course, Lectures will be given in Botany, Astronomy and Architecture.

The best instructors are engaged in Music, Drawing, French and German. It is hoped that Dr. Barber will give a course of Lectures on Eloquence.

TERMS.

Tuition in all the English branches, }	
for the term of 22 weeks, }	\$16 00
For Music,	20 00
Use of Piano,	5 00
French,	12 00
Drawing,	12 00

Board, \$2 50 per week; washing, 50 cents per dozen. For fuel, lights, seats in church, and other contingencies, moderate additional charges will be made.

No pupils will be received for less than one term, and no deductions made, except in case of sickness. Payment to be made in advance for one half of the term. Most of the books used in the Seminary can be loaned to the pupils, at a small charge per volume.

Hartford, April 15.

STATE TEMPERANCE SOCIETY.

The anniversary of the State Temperance Society will be holden at Hartford, on Wednesday, the 15th of May. Auxiliary Societies are requested to send a delegation.

J. MARSH, Secretary.

COUNTY TEMPERANCE SOCIETY.

The monthly meeting of the New-Haven County Temperance Society, will be holden at North Guilford, on Tuesday, the 30th of April. N. C. WHITING, Secretary.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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